Serious Advice

TO THE

ARMY.

LAMBETH-HOUSE:
March 20th. 169$\frac{2}{3}$.

This Serious and Seasonable Advice to the English Soldiers of His Majesties Army, *sent to me by a Reverend Divine in the Countrey, I do not only allow to be Printed, but do also earnestly recommend it to those for whose sake it was composed, as that which I hope may, by the blessing of God, be of great use to them.*

JO. CANT.

Serious and Seasonable

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TO THE

ENGLISH SOLDIERS

OF

His Majesty's Army.

LONDON:

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Serious and Seasonable

ADVICE

TO THE

Englisſh Soldiers, &c.

Gentlemen,

A Military Employment, when it is undertaken with a good intention, begun and carried on for honeſt ends and purpoſes, hath been generally thought not only lawful and barely innocent, but highly uſeful and commendable likewiſe. And ſince the common Safety of *Europe*, as well as the neceſſary Defence and Preſervation of that Church and Nation to which you be-

long, is the Cauſe for which you are now engaged; you will not ſo much want a Caſuiſt to ſtate the Lawfulneſs of your Profeſſion, as you ſeem to ſtand in need of ſome Chriſtian Monitor to put you in mind how you ought to behave your ſelves in it.

The Calling of a Soldier is doubtleſs very well conſiſtent with that of a Chriſtian; and altho the Armour which the Goſpel recommends, is of a Spiritual nature, and ſuch as we are all required to put on and employ in our Defence againſt our Spiritual Enemies; yet we no where find, that either our Bleſſed Saviour, or any of his Apoſtles, did ever condemn the uſe of Secular Arms and Carnal Weapons as abſolutely unlawful. Nor indeed can it be reaſonably ima-

imagined, but that Chriſtians as well as other men may be innocently allowed to provide the beſt they can both for their Perſonal and for the Publick Safety.

The truth is, that which hath brought ſo ill an opinion upon a Military Profeſſion, is the looſeneſs of Manners, and Unchriſtian Converſation of too many of thoſe who are employ'd in it: And 'tis the ſcandalous Example of ſome amongſt you, which hath brought ſo ill a report upon the Character of a Soldier in the general. For the undiſcerning part of mankind (which is generally the greateſt part of it) is too apt to judge of a Profeſſion, according to the Lives and Converſations of its Profeſſors. And becauſe they obſerve ſo much Impiety and Injuſtice, ſo much Prophaneneſs and Irreli-

gion in the Behaviour of ſome Soldiers, they are from thence unhappily prejudiced with an ill opinion of All.

Now the beſt and only way to vindicate the Credit and Reputation of a Military Life, from all Prejudices of this kind, is to remove that unhappy occaſion from whence they proceed; and if inſtead of diſtinguiſhing your ſelves from the reſt of mankind by your Vices, you would be more careful to behave your ſelves as becometh Chriſtians; if inſtead of Blaſpheming God with ſo many horrid Oaths and Curſes, you would learn to Reverence and Adore him, and *aſcribe him the honour due unto his Name*; if inſtead of that Riot and Intemperance, that Injuſtice and Uncharitableneſs which ſo much abounds amongſt you, you

you would be more mindful of thoſe preſſing Obligations which your Religion teacheth you, of *denying ungodlineſs and worldly luſts, and of living ſoberly, righteouſly, and godly in this preſent world*; your Profeſſion would then be entertained with much more Reſpect in the world: The Character of a Soldier would then appear in its true Luſtre, and be as highly honoured amongſt men, as it is indeed moſt deſervedly Honourable in it ſelf.

The Character which St. *Luke* gives of *Cornelius*, (*Acts* 10.) is a Pattern very worthy your imitation upon this account; and this out of a ſincere intention for the Good of your Souls, for the Honour of your Profeſſion, and for the happy Succeſs of your Arms, I heartily re-

commend to be transcribed by you.

He was a *Roman* Soldier; and altho by Birth and Education a *Heathen* Idolater, yet being happily posted amongst the *Jews* at *Cæsarea*, he there attained to the knowledge of the True God, and afterwards became a most eminent Convert to the *Christian* Faith: From whence 'tis easie to imagine how profitably he employed his vacant hours, and what great advantage he made of the Place and the Persons amongst whom he convers'd: for although we have no particular account given us of his behaviour, till the time of his Conversion; yet 'tis highly probable, that he never spent his time idly and unprofitably, or (what is much worse), prophanely and irreligiously; but that

that he was always meditating upon, and conſidering his latter end; and carefully projecting with himſelf, how he might ſecure an Intereſt in the Favour and Protection of that God, in whom are the Iſſues of Life and Death, and before whoſe dreadful Tribunal he was to give a ſolemn and ſevere Account. He wiſely conſider'd how hazardous and uncertain the Life of a Soldier is, above all other men; and this Conſideration naturally led his thoughts to a nearer Proſpect of a Future State. He well knew, That it was *appointed for all men once to dye*; and that to dare to dye with a more than ordinary Courage and Reſolution, was what became the Bravery of a Good Soldier; but becauſe after this life ended, there was a Judgment to come, *when eve-*

every one that hath done good, ſhall go into life everlaſting, and every one that hath done evil, into everlaſting Fire; he thought the conſideration hereof a matter of the higheſt importance to him imaginable; and was eaſily convinc'd how much he was obliged not only in point of Duty, but in point of Wiſdom and Intereſt likewiſe, to make the beſt proviſion he could for a happy Portion in this his Immortal and Eternal State.

How diſcreetly he behaved himſelf, and what prudent care he took of his life and converſation in order hereunto, is evident from the account which the *Evangeliſt* gives of him, who ſays, that he was *a devout man, one that feared God, and prayed unto him continually*. He did not, it ſeems, ſuppoſe, that his Military

tary Employment for the ſervice of his Prince, could give him any the leaſt diſpenſation from his Duty to his God. He did not think, that to Curſe, and Swear, and Blaſpheme, and bluſter out his prophane and daring Impieties againſt the Supreme Judge of Heaven and Earth, was one neceſſary Qualification of his Profeſſion: No; 'tis plain that he believed the Character of a Religious and Devout man, was very well reconcilable with that of a Good Soldier: And he hath left theſe as *Maxims* of Eternal Truth, to be tranſcribed from his Example, That the beſt Courage doth always proceed from the beſt Conſcience: And that no man is ſo well qualified to appear Fearleſs and Undaunted before the face of an Enemy, as he who walketh in the Fear of the

the Lord, and repoſeth his ſtrength and confidence in the God of his Salvation.

Fear indeed at firſt hearing, may ſeem a very odd ingredient in the Character of a good Soldier; but ſuch a Fear as this of *Cornelius*'s was, is ſo far from carrying in it any the leaſt imputation of Cowardice, or Meanneſs of Spirit, that it is very well conſiſtent with the Principles of true Courage; nay, and the moſt powerful Incitement that can be, to all Gallant and Valourous Actions. For to live in the Fear of God, to fear him ſo as to tremble at the thoughts of offending him, and to pay a Reverential Regard to the Majeſty of his Power, and the Authority of his Laws, is the ſure and certain means of engaging him on your ſide: And when you are

are once happily ſecure of that, you need *not fear what man can do unto you:* Nor need you be then *afraid though never ſo many thouſands of your Enemies ſet themſelves againſt you round about.*

Gentlemen, Your known Bravery and Reſolution in the day of Battel hath eminently appear'd in the late Actions in which you have been engaged. And your very Enemies have confeſs'd to your glory, that they felt to their own ſhame, that you have been far enough from *fearing thoſe who can kill the body only.* But God forbid, that you ſhould eſteem as any part of your glory, not to *fear him, who can deſtroy both body and ſoul in hell.* No, ſuch a Religious Fear as this is one of the principal Accompliſhments of the true *Chriſtian*

ſtian Hero. And if you will believe the Experience of one of the greateſt Generals *France* ever bred, he will inform you, That no man can be truly brave without it.

The next thing propoſed to your imitation from the Example of *Cornelius*, is the Conſtancy of his Piety and Devotion. For 'tis ſaid of him, That he was *a devout man, and one that prayed to God continually.* And to convince you of the reaſonableneſs and wiſdom of this Practiſe, I need only ſuggeſt to you thoſe particular and extraordinary Obligations, which men of your Profeſſion ſeem to lie under, of imploring the aſſiſtance of the Divine Protection: For you are much more converſant in Dangers and Neceſſities, and oftner expoſed to Hardſhips, and

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Diſtreſſes, than any other ſort of men: And ſo perilous are the Circumſtances, ſo great and manifold are the Difficulties wherewith you are ſometimes encompaſſed, that in many Caſes you ſeem to ſtand in need of a Miracle on purpoſe for your preſervation; and have no other means left for you to eſcape, but the immediate interpoſition of that God, whoſe Will no Human Policy can controul, and whoſe Almighty Power no Creature is able to reſiſt.

Now what can be thought more reaſonable, than for men in ſuch hazardous Circumſtances and apparent Dangers as theſe, to be continually addreſſing their Supplications to him, who is both willing and *able to ſave them to the uttermoſt?* and ſo to engage the favour of his Divine Aid and

and Assistance by Prayer and Devotion, that He may be always ready to save and defend them, and be *their present help in the needful time of trouble*?

This was lookt upon as a very necessary preparation against the dangerous Accidents and Events of War amongst the *Jews*; and this the Christian Emperor *Constantine the Great* thought so requisite in order to the happy success of his Arms and Armies; that, besides his own private Devotions in his Tent, he taught every particular Soldier in his Army an excellent Form of Prayer, and required them to say it for themselves: Which Pious Precedent the Religious *Theodosius* is said to have followed with so good success, that his *Historian* saith, he obtained a great Victory over his Enemies

mies by the prevailing efficacy of his Devotion, rather than by the ſtrength of his Army, or the Power of his Sword.

'Tis not indeed expected that ſo much time can be ſpent in Devotion in a Camp, as in a Cell, or a Cloyſter; nor will there be ſo much exacted in this Caſe of a *Soldier*, as of a *Monk*. But yet it muſt be ſtill remembred, that God Almighty requires the Worſhip and Service of both according to their reſpective Talents and Abilities. And although thoſe external Avocations which do neceſſarily attend the buſineſs of your Profeſſion, will not perhaps allow you to be ſo often upon your knees, as thoſe who have more leiſure, and more convenient retreats for the exerciſe of their Devotion; it will nevertheleſs

vertheleſs behove you to be as fervent and frequent in Prayer as you can; and as often as your Circumſtances will permit.

Whilſt you are in your reſpective Quarters, you will have greater Advantages of this kind than moſt other men. And if you do not gladly comply with thoſe happy Opportunities which are then afforded you, of praying daily to God, both privately, and in the publick Congregations where you are, it cannot be then ſaid in your excuſe of this neglect, that you were otherwiſe engaged, and that you were not at liberty to do it: No, the World will be then apt to conclude, that it is becauſe you do not think the Duties of Religion any part of your buſineſs: And that

that with thoſe wicked and profane Wretches in the *Pſalmiſt*, *You care not for God, neither is God in all your thoughts.*

But I hope, *Gentlemen*, this ſevere reproach will not lye upon the Character of many of you: And I cannot but obſerve it to the great Honour and Reputation of ſome amongſt you, and thoſe not a few, that you have conſtantly frequented our ſolemn Aſſemblies, where you came, and expreſſed therein a very decent and orderly Devotion.

Now although ſuch happy opportunities as theſe cannot be ſo well and ſo often enjoyed, whilſt you are in the Field, and actually engaged in Military Service; yet even then your Minds

Minds and Meditations may be devoutly disposed: And the greatest Hurry and Confusion of a Camp can never hinder, but that you may be still calling upon God in short Ejaculations, and pious Motions of the Soul. A *Lord have mercy upon me*; a *God help me*; or a *Lord save and defend me*; may be easily intermixt with any of your most busy Engagements: And yet some such short Ejaculatory Forms of Devotion as these, when they are address'd unto God fervently and affectionately, may in some cases be as useful as they are easy and natural. 'Tis certain, they will spend no more breath, nor require any more words to express them, than a Profane Oath or a Curse: And how much more it becometh a Christian Soldier to habituate himself

ſelf to the one rather than to the other, I leave to the ſerious conſideration of every one of you, who hath a Soul, and believes it to be Immortal; and whoever believes ſo, muſt needs conclude, That a Sword or a Bullet in a man's Heart, and a *God dammee* in his Mouth at the ſame time, is the moſt deplorable and deſperate ſtate of a dying man that can be imagin'd: For he who defies God with his laſt breath, as he leaves himſelf no ſpace for Repentance, ſo neither does he leave to others, how charitable ſoever they may be, the leaſt room to hope for any Mercy from God for him.

This, *Gentlemen*, is a Conſideration of the greateſt moment to you in the world: And a little of your own reflection upon

upon it will, without the assistance of any other Arguments, easily convince you, how highly it imports you to be *wise to consider your latter end*; and in order hereunto, to follow the Example of that Religious and Devout Soldier *Cornelius*, which is here proposed to your imitation.

And if you could but be once happily persuaded to this, what glorious Atchievements might not be then expected from you? *How might one then chase a thousand, and two put ten thousand to flight?* And how would all the boasted Force and Policy of your Enemies be confounded and brought to nought, were you but as mindful of your Duty to God, as you are couragiously stout

ſtout and reſolute in the ſervice of your King and Country? or were you but as careful of the Intereſt of your Souls, as you are well known to be bravely prodigal of your Lives, and wholly unconcern'd at the approach of any bodily danger?

This would infallibly engage the *Lord of Hoſts* himſelf to be *on your ſide, even the Lord ſtrong and mighty in Battle.* And that being once happily ſecured, you may be then always confident of the Succeſs of your Arms; and need not fear, but that your Enemies, and *thoſe that imagine miſchief againſt you, ſhould be turn'd backward, and flee before you.*

Whereas on the contrary, let your Cauſe be never ſo juſt, and your own perſonal Bravery never ſo great; yet ſo long as your *Iniquities* continue to *ſeparate*

between you and your God, and *your sins hide his face from you*; you cannot then *trust in the Arm of Flesh; nor is it your Sword that can then help you.*

Joshua was a great General, had a very just Cause, and a good Army to support it. And yet 'tis very remarkable in his Story, That he was smitten before the *Canaanites* for a Sin amongst his Soldiers. And this I mention to put you in mind of the fatal Consequence of your sins; which whilst you continue in without Repentance, you harbour a Foe within your own Tents, that will do you and your Cause more mischief than all the Arts and Assaults of your Enemies could be otherwise able to do.

If

If therefore you have any ſerious regard for your own Intereſt and Advantage, with reference to the Life that now is, or that which is to come; if the glorious Succeſs of that Cauſe in which you are engaged, if the Honour and Safety of your King, the Good of your Country, the Defence and Preſervation of your moſt Holy Religion, and the Common Welfare and Proſperity of that whole Church and Nation to which you belong, can make any tolerable Impreſſion upon you; you muſt then think your ſelves obliged upon the account of all theſe moſt powerful and prevailing Motives to make it your great Care to live and dye as it becometh Chriſtians; to fear God, and to pray unto him continually; and ſo to order

your Converſation aright, *that Iniquity may not be your Ruine*, neither in this World, nor in that which is to come.

This, Gentlemen, is the hearty deſire of him who daily remembers you in his Prayers to God for you; and who earneſtly entreats and exhorts you to pray daily for your ſelves likewiſe, That God would proſper your Cauſe you have in hand; that He would *plead your Cauſe with them that ſtrive with you, and fight againſt them that fight againſt you*; That by his heavenly Wiſdom and Power from above he would Direct the Councils, and Influence the Conduct, and Defend the Perſon of your *Royal General*; and ſo continue both Him and You under the merciful Care and Protection of his Good Providence, that

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you may be ſtill *ſafe from the power of your Enemies*; and *that the ungodly and thoſe that hate you, may not be able to triumph over you:* But that you may *do valiantly*, and conquer glorioufly, and rejoyce greatly in the God of your Salvation, ſaying, *Bleſſed be the Lord God, our Saviour and mighty Deliverer, who hath done great things for us:* and *praiſed be the Lord* for evermore, *who hath pleaſure in the Proſperity of his Servants.*

Forms of Prayer and Devotion for the uſe of the Army.

IT was purpoſely deſigned that the Prayers which are here recommended to your uſe, ſhould be ſhort and few: and that no more ſhould be impoſed upon

you in this Case than the most busie Circumstances of your Employment may be well supposed to admit. But forasmuch as every one, who calls himself Christian, and thinks it his Duty to pray at all, cannot but allow it to be highly useful and expedient, to implore the daily Protection, and to show forth the loving kindness of that God, who alone maketh him both to sleep, and wake, and dwell in safety: I hope you will all account it but a very reasonable Service (for Men in your circumstances more especially) to begin and end the Day with these short Forms following.

A Prayer for the Morning.

O *Almighty and moſt merciful Lord God, I return thee my moſt humble and hearty thanks for renewing thy mercies towards me every morning; and for the particular care and watchfulneſs of thy good Providence over me this night paſt.*

O continue forth thy goodneſs and loving kindneſs towards me! and be thou ſtill my Saviour and mighty Deliverer in all my dangers and neceſſities: in the time of Battle, in the hour of Death, and in the Day of Judgment.

Take me into thy Divine Favour and Protection this day more eſpecially, I moſt humbly beſeech thee: and keep me from all things that may be hurtful both to my Soul and Body.

Grant, O Lord, that I may give no occaſion of Offence to any of thoſe amongſt whom I converſe; that I may not be guilty of any cruelty or unjuſt violence, any unchriſtian hatred, malice, or revenge, or any other uncharitableneſs towards my Neighbour: but that in all

my converſation I may live peaceably and unblameably; ſo as neither to do any wrong, nor to ſuffer any.

Aſſiſt me with thy Grace and holy Spirit to keep my Body in Temperance, Soberneſs, and Chaſtity: that I may keep my Soul innocent and undefiled thereby, and my Body the better ſtrengthen'd and prepared for that vigorous and active Service in the which I am employed.

Set a watch over my lips, O Lord, that I offend not with my tongue: that no evil-ſpeaking, lying, or ſlandering, no wicked blaſphemy or profaneneſs, nor any other evil communication may proceed out of my mouth.

Teach me in every thing to do the thing that pleaſeth thee, O Lord my God; and direct and enable me to continue in thy fear all the day long, that I may be always fitted and prepared to dye in thy favour; even ſo Lord, whenever it ſeemeth good in thy ſight.

Together with my ſelf, I recommend to thy Divine Grace and Favour, the King, and all my fellow Soldiers: moſt humbly beſeeching thee to bleſs and proſper and defend him againſt the face of his

his Enemies; and to inſpire us with ſuch Courage and Reſolution, that we may manfully fight his Battels, and valiantly and faithfully diſcharge our reſpective Duties in that ſtate of life to which thy Divine Providence hath called us.

O Lord, hear my Prayers, forgive me all my ſins, pardon my failings, and do more abundantly for me than I am able to ask or think, through the merits of Jeſus my Saviour; in whoſe moſt holy name and words I ſum up all my wants, ſaying, Our Father which art in Heaven, &c.

A Prayer for the Evening.

O God the Creator and Preſerver of all Mankind, in whom we live and move and have our being, and to whoſe only mercy it is to be aſcribed that we are not conſumed: I moſt humbly beſeech thee to accept of this my Evening Sacrifice of Praiſe and Thankſgiving for thy preſervation of me this day paſt, and for all the many gracious effects of thy Goodneſs towards me throughout the whole courſe of my Life.

My ſins teſtifie againſt me, that I have juſtly deſerved thy utmoſt diſpleaſure: and if thou ſhouldeſt enter into Judgment with me, O Lord, I have nothing to plead, but my own miſery, and thy great goodneſs, to make me an object of thy infinite Pity and Compaſſion. Unto that therefore I appeal, and fly for ſuccour; beſeeching thee for thy mercies ſake, and for the ſake of Jeſus my Saviour, to turn away thy face from my ſins, and to blot out all my miſdeeds.

Be not wroth very ſore, O Lord, neither remember thou mine iniquity for ever.

Pardon whatever thou haſt ſeen amiſs in me this day more eſpecially; and graciouſly accept of my hearty ſorrow and repentance for all thoſe ſins, to which, through the frailty of my nature, or the wiles of Satan, or the wicked example of other men, I have too much accuſtomed my ſelf, [Here it will be proper to mention thoſe ſins which your Conſcience accuſeth you of:] *And for the time to come grant me ſuch a meaſure of thy Grace and holy Spirit, that I may be thereby enabled to reſiſt the*

the temptations of the World, the Fleſh, and the Devil; and in every thing to keep a Conſcience void of offence, both towards thee, my God, and towards Men.

My life, O Lord, is in thy hand; and 'tis thou only who haſt hitherto preſerved it from all thoſe perils and dangers wherewith it hath been ſo often encompaſſed. O let it be thy good pleaſure to continue it under thy merciful Care and Protection this night. And whenever thou in thy infinite Wiſdom, ſhalt think fit to diſpoſe of it for the ſervice of my King and Country, grant me thy Grace that I may reſign it cheerfully; and happily exchange it for a better, to live and reign with thee in life everlaſting.

Grant this, O merciful Father, for Jeſus Chriſt's ſake, who died for me; and in whoſe moſt prevailing Name and Words I continue my Supplications for my ſelf, and for all my Fellow-Soldiers, ſaying, Our Father which art in Heaven, Hallowed be thy Name, &c.

Beſides this practiſe of ſaying your Prayers every Morning and Evening, it is farther adviſeable, that you ſhould ſometimes humble your ſelves before Almighty God in a more ſolemn manner; to deprecate his Wrath and Indignation againſt you, and to implore his Mercy for the pardon and forgiveneſs of your ſins. For which purpo'e I recommend to your uſe that moſt excellent Form of Devotion which is appointed by our Church in the *Commination Office*: where the 51ſt *Pſalm*, and the Prayers which follow it, are ſo admirably contrived to exerciſe the Devotion of every hearty and ſincere Penitent, that you will not want any other help, nor can you indeed be well ſupply'd with a better: for which reaſon it is put at the end of this *Advice*.

And

And becauſe it is highly requiſite that Men in your Circumſtances ſhould be continually lifting up your hearts to God; and at all times, and in all places, and upon all occaſions addreſſing your Souls to him, from whom cometh your ſtrength and ſalvation, it will be very proper for you to habituate your ſelves to theſe Ejaculations, or ſhort Prayers following.

Ejaculations to be uſed upon the following Occaſions.

At going out or returning into your Tent or Quarters.

O *Lord bleſs my going out and my coming in from this time forth and for ever more.*

At your being drawn out to Battle.

Thou, O Lord God of Hoſts, art our refuge and ſtrength in the day of Battle: O be thou now and evermore our Defender againſt the face of our Enemies.

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In thee, O Lord, is our truſt: be it therefore according to thy word, and ſuffer not our Foes to triumph over us.

Through thee ſhall we prevail: and in thy Name ſhall we tread them under that riſe up againſt us.

Upon your preſervation after the Fight.

Glory be to thee, O Lord, for ſaving my life from deſtruction, and for delivering it from the peril of the ſword!

O grant that I may from henceforth dedicate it wholly to thy ſervice: and make it an inſtrument of thy glory, O Lord God of my ſalvation.

After any Victory obtained.

We have heard with our ears, O God, our Fathers have told us: and as we have heard, ſo have we ſeen likewiſe that ſalvation is of the Lord. For we got not this victory through our own ſword, neither was it our Arm that helped us: but thy right Hand, and thine Arm, and the light of thy Countenance, becauſe thou hadſt a favour unto us.

Of thee therefore will we make our boaſt all the day long: and praiſe thy Name for ever and ever. Upon

Upon any deſperate wound received, or in the time of ſickneſs.

I acknowledge, O Lord, holy and true, that I am juſtly wounded for my ſins and tranſgreſſions: and that thou of very faithfulneß haſt cauſed me to be thus afflicted. But be thou ſtill my Saviour and Defence. Leave me not, neither forſake me O Lord God of my ſalvation.

When there appeareth ſmall hopes of your Recovery.

Father, if it be poſſible, remove this affliction from me: nevertheleſs not my will, but thine be done.

Father into thy Hands I commend my ſpirit: for thou haſt redeemed me O Lord thou God of Truth.

May God of his gracious goodneſs bleſs and ſanctifie theſe Inſtructions to his Glory, and to your ſpiritual and eternal Benefit! And we who ſit quietly under our own Vines, and under our own Fig-trees, whilſt you, Gentlemen, are ſo generouſly hazarding your lives abroad for our defence and preſervation, ſhall not ceaſe to make mention of you in our Prayers, ſaying, *The Lord proſper you: we wiſh you good ſucceß in the name of the Lord.*

Out of the Commination *in the* Liturgy.

¶ Firſt read and conſider ſeriouſly the Following Exhortation, *Now ſeeing that all they are accurſed*, &c.

NOW ſeeing that all they are accurſed (as the Prophet *David* beareth witneſs) who do err and go aſtray from the Commandments of God, let us (remembring the dreadful Judgment hanging over our heads, and always ready to fall upon us) return unto our Lord God with all contrition and meekneſs of heart; bewailing and lamenting our ſinful life, acknowledging and confeſſing our Offences, and ſeeking to bring forth worthy Fruits of Penance. For now is the Ax put unto the Root of the Trees, ſo that every Tree that bringeth not forth good Fruit, is hewen down, and caſt into the fire. It is a fearful thing to fall into

to the hands of the living God: He ſhall pour down rain upon the ſinners, ſnares, fire and brimſtone, ſtorm and tempeſt; this ſhall be their portion to drink. For lo, the Lord is come out of his place to viſit the wickedneſs of ſuch as dwell upon the Earth. But who may abide the day of his coming? who who ſhall be able to endure when he appeareth: His Fan is in his Hand, and he will purge his floor, and gather his Wheat into the Barn, but he will burn the Chaff with unquenchable fire. The Day of the Lord cometh as a Thief in the Night: and when Men ſhall ſay Peace, and all things are ſafe, then ſhall ſudden deſtruction come upon them, as ſorrow cometh upon a Woman travelling with Child, and they ſhall not eſcape. Then ſhall appear the Wrath of God in the Day of Vengeance, which obſtinate ſinners, through the ſtubborneſs of their heart, have heaped unto themſelves, which deſpiſed the goodneſs, patience, and long-ſufferance of God, when

when he called them continually to Repentance. Then ſhall they call upon me (ſaith the Lord) but I will not hear, they ſhall ſeek me early, but they ſhall not find me; and that becauſe they hated knowledge, and received not the fear of the Lord, but abhorred my counſel, and deſpiſed my correction. Then ſhall it be too late to knock when the door ſhall be ſhut; and too late to cry for Mercy when it is the time of Juſtice. O terrible voice of moſt juſt Judgment which ſhall be pronounced upon them, when it ſhall be ſaid unto them, Go ye curſed into the fire everlaſting, which is prepared for the Devil and his Angels. Therefore, Brethren, take we heed betime, while the day of ſalvation laſteth; for the night cometh when none can work: but let us, while we have the light, believe in the light, and walk as Children of the light, that we be not caſt into utter darkneſs, where is weeping and gnaſhing of teeth. Let us not abuſe the goodneſs of God, who calleth us mercifully to amend-

ment,

ment, and of his endleſs pity promiſeth us forgiveneſs of that which is paſt, if with a perfect and true heart we return unto him. For though our ſins be as red as ſcarlet, they ſhall be made white as ſnow: and though they be like purple, yet they ſhall be made white as wooll. Turn ye (ſaith the Lord) from all your wickedneſs, and your ſin ſhall not be your deſtruction. Caſt away from you all your ungodlineſs that ye have done, make you new hearts, and a new ſpirit: Wherefore will ye die, O houſe of *Iſrael*, ſeeing that I have no pleaſure in the death of him that dieth, ſaith the Lord God? Turn ye then, and ye ſhall live. Although we have ſinned, yet have we an Advocate with the Father, Jeſus Chriſt the righteous, and he is the propitiation for our ſins. For he was wounded for our offences, and ſmitten for our wickedneſs. Let us therefore return unto him, who is the merciful receiver of all true penitent ſinners; aſſuring our ſelves that he is ready to receive us, and moſt willing to pardon

us,

us, if we come unto him by faithful repentance; if we will submit our selves unto him, and from henceforth walk in his ways; if we will take his easie yoke, and light burden upon us, to follow him in lowliness, patience, and charity, and be ordered by the governance of his holy Spirit: seeking always his glory, and serving him duly in our vocation with thanksgiving. This if we do, Christ will deliver us from the curse of the Law, and from the extream malediction which shall light upon them that shall be set on the left hand; and he will set us on his right hand, and give us the gracious benediction of his Father, commanding us to take possession of his glorious Kingdom: unto which he vouchsafe to bring us all, for his infinite mercy. *Amen.*

¶ Then upon your knees repeat the 51 *Psalm* to the end.

Misere

Miſerere mihi Deus. Pſal. 51.

HAve mercy upon me, O God, after thy great goodneſs: according to the multitude of thy mercies, do away mine offences.

Waſh me throughly from my wickedneſs: and cleanſe me from my ſin.

For I acknowledge my faults: and my ſin is ever before me.

Againſt thee only have I ſinned, and done this evil in thy ſight: that thou mighteſt be juſtified in thy ſaying, and clear when thou are judged.

Behold, I was ſhapen in wickedneſs, and in ſin hath my mother conceived me.

But lo, thou requireſt truth in the inward parts: and ſhalt make me to underſtand wiſdom ſecretly.

Thou ſhalt purge me with hyſſop, and I ſhall be clean: thou ſhalt waſh me, and I ſhall be whiter then ſnow.

Thou ſhalt make me hear of joy and gladneſs: that the bones which thou haſt broken may rejoyce.

Turn thy face from my ſins: and put out all my miſdeeds.

Make me a clean heart, O God: and renew a right ſpirit within me.

Caſt

Caſt me not away from thy preſence: and take not thy holy Spirit from me.

O give me the comfort of thy help again: and ſtabliſh me with thy free Spirit.

Then ſhall I teach thy ways unto the wicked: and ſinners ſhall be converted unto thee.

Deliver me from blood-guiltineſs, O God, thou that art the God of my health: and my tongue ſhall ſing of thy righteouſneſs.

Thou ſhalt open my lips, O Lord: and my mouth ſhall ſhew thy praiſe.

For thou deſireſt no ſacrifices, elſe would I give it thee: but thou delighteſt not in burnt-offerings.

The ſacrifice of God is a troubled ſpirit: a broken and a contrite heart, O God, ſhalt thou not deſpiſe.

O be favourable and gracious unto Sion: *build thou the walls of* Jeruſalem.

Then ſhalt thou be pleaſed with the ſacrifice of righteouſneſs, with the burnt-offerings and oblations: then ſhall they offer young bullocks upon thine altar.

Glory be to the Father, &c.

℣ Then ſay the Lords Prayer, *Our Father,* &c.

Our

OUr Father, which art in Heaven; Hallowed be thy Name. Thy Kingdom come. Thy will be done in Earth, as it is in Heaven. Give us this day our daily bread. And forgive us our treſpaſſes, as we forgive them that treſpaſs againſt us. And lead us not into temptation: But deliver us from evil. Amen.

¶ Then, O *Lord, we beſeech Thee*, &c. and the following, *Prayer.* Then, *Turn thou us*, O *Good Lord*, &c.

O Lord, we beſeech thee mercifully hear our prayers, and ſpare all thoſe who confeſs their ſins unto thee, that they whoſe conſciences by ſin are accuſed, by thy merciful pardon may be abſolved, through Chriſt our Lord. Amen.

O Moſt mighty God and merciful Father, who haſt compaſſion upon all men, and hateſt nothing that thou haſt made, who wouldeſt not the death of a ſinner, but that he ſhould rather turn from his ſin, and be ſaved; Mercifully forgive us our treſpaſſes, receive and comfort us, who are grieved and wearied with the burden of our ſins. Thy property is always to have mercy; to thee only it appertaineth to forgive ſins. Spare us therefore,

fore good Lord, ſpare thy people, whom thou haſt redeemed; enter not into judgment with thy ſervants, who are vile earth, and miſerable ſinners; but ſo turn thine anger from us, who meekly acknowledge our vileneſs, and truly repent us of our faults; and ſo make haſte to help us in this world, that we may ever live with thee in the world to come, through Jeſus Chriſt our Lord. Amen.

TUrn thou us, O *good Lord, and ſo ſhall we be turned. Be favourable, O Lord, be favourable to thy people, who turn to thee in weeping, faſting, and praying. For thou art a merciful God, full of compaſſion, long-ſuffering, and of great pity. Thou ſpareſt when we deſerve puniſhment, And in thy wrath thinkeſt upon mercy. Spare thy people good Lord, ſpare them, And let not thy heritage be brought to confuſion. Hear us, O Lord, for thy mercy is great, And after the multitude of thy mercies look upon us, Through the merits and mediation of thy bleſſed Son Jeſus Chriſt our Lord.* Amen.

FINIS

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